3t Mukherjea O. Y-4,5 (ca. 1933-1939) 1962
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833 a girl is explaining to her sister-in-law what happened
533 to her while out to pluck leaves:
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Saru bir sakam hèc'ñ
Dukàn hili ho.
Hèndè sañsoṛ biñ do hili ho,
Biñ do hili hoc jòtèt' adiñ.
Jhaṛ tenhòn jhaṛni tenhòn
Biñ bis do anṛgona,
Dangua koṛa bis do hili ho
Chekate anṛgona.

(Translated)

In a jungle called Saru, out to pluck leaves,
I went (there), Oh, my sister-in-law!
A black serpent of the *Sañsoṛ* kind bit me,
O sister-in-law!
By charms and incantations (O my dear),
Men take away the poison of snakes.
How can one, O my sister-in-law!
Overcome the poison (injected) by an unmarried youth?

Most possibly, the girl in this case has become enceinte as a result of her escapade in the jungles.

833 In another song, the girl pleads that she was
839 forcibly taken by a lad and she herself was
533 innocent:
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Hatom hatomgoi ho ho kèdo
Bañe hatomgo añjom lèt'do.

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Ladeya bare latarte kubuñ kubuñgoi idikidiñdò, 833
Ladeya baru latarre piciṛrategoi deṛkidiñdo. 839 533 539

(Translated)

O my aunt! O my aunt! I shouted aloud!
You did not hear my call (at all).
He placed me on his arms, bent me double (dear),
Took me where the banyan (tree) bends,
There where the Kusum (tree) bends,
He made me straddle my legs and coition had.

In the following song, a ravished girl is being scolded by her mother on seeing her condition:

A mayo dea dhuṛi ñèl tegem rak' utaret',
Samañ senem ñel lekhan ciṛerakap' ciṛeangodo.
Bare bare biṭi maṇa ket'me ñiak' mana biti bam ajamlet',
Ni toda cet'iñ cekame.

(Translated)

Daughter: You have wept at the sight of the dust on my back
You have not (yet) seen the condition of my front, O mother!
It has been raptured both up and down.

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Mother: Times without number, I admonished you, O my daughter!
You did not care to listen to me, my dear,
What shall I do now?

We shall conclude this topic with a folk-song about a gang-rape. It so happens that when a girl is a confirmed flirt, she may rouse the passions of several youths for coitus with her. But as a matter of fact she may be simply playing with their hearts. Such a girl excites the revenge of the disappointed suitors and they combine together to rape the girl. Such cases are rare now, but that they occurred in the past cannot be doubted. In this song, a lad is requesting his sister-in-law to save him from the case of such a rape he had committed with others:

Kora: Mañjhiko chatkare cili hòrkò durup' akan cet'do hili ko durbar kan?

Hili: Basè babu jam, bajhau akat' basè babu jam baḍae akak'
Manjhikoik' huḍiñ kuṛi feḍ bulukò rapur akade,
Pale babu ja namhòm mesage.

Kora: Namdò hilire nayoleka, dadaiñ hilire napuiñ leka,
Janhan leka abo oṛak' kuk'li hilikò heic' lenkhan,
Namdò hilire leiakome nale koṛado bagu-aemesadò.

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(Translated)

Boy: In the headman's door from the court-yard to the village-lane,
Who are the men sitting there? What is the case being tried?

Sister-in-law: Don't you understand, O boy! don't you realise, O boy!
The Headman's young daughter's thigh has been sprained:
Did you, O boy! mix with them (who broke her thigh)?

Boy: O sister-in-law! you are like my mother,
My brother, I look upon as my father.
Should anybody come to our house and ask for me,
Tell them please, "Our boy did not go."

Erotic Approach To Intercourse And Its Nature

Generally the Santal husband is the first to retire to bed. The wife follows him. Upto the birth of children, a *khatia* (a stringed bed-stead) accommodates the couple. The man places his hands on the breasts of the woman. The body meets the body. A good deal of dalliance is indulged in while the love is fresh and these include kissing the cheeks (not the lips), scratching, pressing the

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833 fixed at once a day, till they arrive at their sixtieth year. All these are considered nothing unusual and such intercourse is not considered as too frequent.

[841] As regards ritual continence, coitus is stopped during menstruation for a period of seven days or [843] so. During pregnancy, the Santal gives up sexual intercourse when the woman is about her fifth month and resumes it about the third month after child-birth.

838 So far as the prevalence and censure of sexual deviations are concerned, we gathered that homo-sexuality is almost unknown amongst the Santals.

839 Masturbation is sometimes indulged in by boys while tending cows in the fields, but not much of attention is paid to these, as such cases are rare. Bestiality and sodomy are hated as abhorrent to human nature. Should such cases occur, the guilty ones are fined and a formal purification ceremony takes place. A Ṭika Murmu offers pujas to Maraṅ Buru and parties previously outcasted are taken back to the tribal-fold after the penance.